

personage than the tree-god, and attracted a larger share of their devotion. The character of Osiris as a tree-spirit was represented very graphically in a ceremony described by His image Firmicus Maternus.¹ A pine-tree having been cut down, the enclosed in centre was hollowed out, and with the wood thus excavated

a pine-tree.

an image of Osiris was made, which was then buried like a corpse in the hollow of the tree. It is hard to imagine how the conception of a tree as tenanted by a personal being could be more plainly expressed. The image of Osiris thus made was kept for a year and then burned, exactly as was done with the image of Attis which was attached to the pine-tree.² The ceremony of cutting the tree, as described by Firmicus Maternus, appears to be alluded to by Plutarch.³ It was probably the ritual counterpart of the mythical discovery of the body of Osiris enclosed in the *erica-tree**

The setting Now we know from the monuments that at Busiris, up of the Memphis, and elsewhere the great festival of Osiris closed

ded pillar

at the great on the thirtieth of Khoiak with the setting up of a remark-

Osiris^a!n^{of} able pillar known as the *te*u>* *tat>* *tet** *dad>* or *ded*.

This was the month a column with four or five cross-bars, like superposed capitals, at the top. The whole roughly resembled a telegraph-post

with the cross-pieces which support the wires. Sometimes

on the monuments a human form is given to the pillar by carving a grotesque face on it, robing the lower part, crown-

ing the top with the symbols of Osiris, and adding two arms which hold two other characteristic emblems of the god? the

crook and the scourge or flail. On a Theban tomb the king himself, assisted by his relations and a priest, is represented hauling at the ropes by which the pillar is being raised, while the queen looks on and her sixteen daughters accompany the ceremony with the music of rattles and sistrums. Again, in the hall of the Osirian mysteries at Abydos the King Sety I. and the goddess Isis are depicted raising the column between them. In Egyptian theology the pillar was interpreted as the backbone of Osiris, and whatever its meaning

¹ *De errors profanarum religionitum*, xeo/u&as, cua rb
TroXXa ruv /awn/caw'
27- dvalf.eiui.ixOcLL roi'/rots. Again, *ibid.* 42,
² See above, vol. i. pp. 267, 277. ^ St&Xov iv TCUS
^eyo ^vais '0<n>oov
ratals rE(jLvovrE\$ KaTacricevafaixn XdpvaKa
³ Plutarch, *Tsis et Osiris*, 21, cuVw ftyvoGLdr}.
of rofjL-rjv Ei5\oi> /ecu ffx^Lv |lvov Kal %ods
⁴ See above, p. 9.